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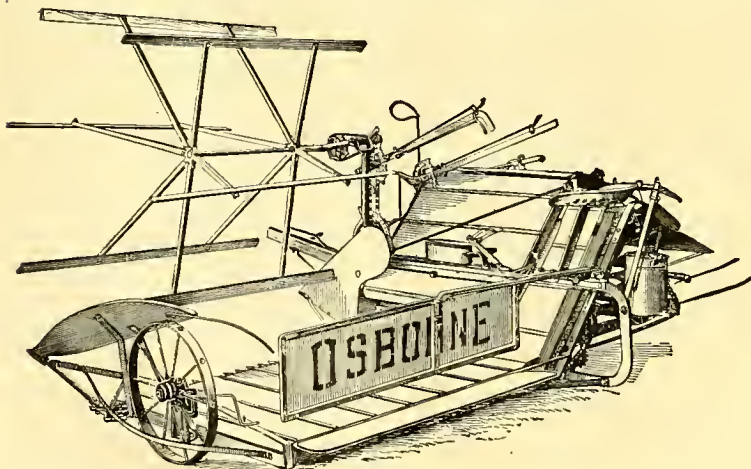
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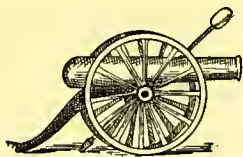
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IN THE LAND OF THE CZAR.

XVII.

ONE of the most imposing groups of buildings in St. Petersburg is that which comprises certain government offices, and which constitutes the military headquarters of the nation. This is known as the War Office; it is constructed on the plan of a curve, with an immense facade on the concave side facing the czar's Winter Palace, and separated from the imperial residence by a large, open space. Occupying a prominent position within this space stands the Alexander Column, the shaft of which is one of the greatest of modern monoliths.

The monument was erected in 1834 to the memory of Alexander I.; it consists of a massive pedestal with bas-reliefs in bronze, on which stands the single shaft of red granite, topped by a dome-like capital and this surmounted by an angel and cross. The figures on the pedestal are commemorative of Russian victories

and are formed of metal from Turkish cannon. There is a short inscription reading "To Alexander I.—Grateful Russia." The monolith is of red granite from the Finland quarries; originally it was a hundred and two feet long, but it was shortened before erection for fear

the foundation would not bear the enormous weight. As it stands, the shaft is twelve feet in diameter at the base, and eighty feet in height exclusive of pedestal and capital; the weight of the stone is over four hundred tons. A rent has appeared at the top of the column but this the visitor is supposed not to see. The bronze angel* is given an attitude



ALEXANDER COLUMN, ST. PETERSBURG.

*"The idea of this column is, like everything else in Russia, religio-political. It was erected, as before remarked, in honor of the emperor Alexander, and is meant to eternalize with his memory that of the reconfirmation of the political constitution and the security of religion. The mass of the Russian people have been taught to believe that the invasion of Napoleon was not only an attack on the state, but also one on their faith,—(falsely taught, since Napoleon made war on the religious faith of no people or nation). Hence the erection of the angel with the cross on the summit." *Sears.*

which, while exceedingly impressive as viewed from a few posts of observation, appears unfavorably as seen from other directions, as the image seems to be headless.

From the eastern extremity of the Vasili-Ostrow,—the largest of the islands enclosed by the branching Neva, we may look across the stream and enjoy the best distant view of the Winter Palace. This is the largest imperial residence in the world; it presents to the river a frontage of over seven hundred feet. Its rooms have perhaps never been



WINTER PALACE, BEYOND THE NEVA RIVER,
ST. PETERSBURG.

counted, but some idea of their number may be formed from the statement that whenever the imperial family are at home there, fully six thousand officials and servants are housed in the palace. The Winter Palace was partly destroyed by fire in December, 1837; but it was promptly restored on the plan of its first construction. Speaking of the extent of the palace before the conflagration, Kohl tells us that the succession of apartments formed "perfect labyrinths, and that even the chief of the imperial household, who had filled that post for twelve

years, was not perfectly acquainted with all the nooks and corners of it. As in the forests of the great land-holders many colonies are settled of which the owner takes no notice, so there nestled many a one in this palace not included among the regular inhabitants. For example, the watchmen on the roofs, placed there for different purposes—among others to keep the water in the tanks from freezing during the winter, by casting in red-hot balls—built themselves huts between the chimneys, took their wives and children there, and even kept poultry and goats who fed on the grass of the roof. It is said that at last some cows were introduced, but this abuse had been corrected before the palace was burnt."

While the burning of the palace was regarded as a national disaster, the renovation that followed was attended with decided advantage; for before the calamity, in spite of the vastness of the building, the imperial tenants were actually crowded for room, owing to the Russian custom of leaving unused all the apartments occupied by a deceased ruler. A new czar could appropriate to his use such rooms only as had not been occupied by any former sovereign, and indeed there was danger "that in a few more generations the reigning monarch would have been fairly turned out by the ghosts of his predecessors." Within the palace, the succession of apartments is bewildering both in number and in magnificence. Our party was granted free access to the imperial abode; we were conducted through miles of rooms, most of them of almost indescribable grandeur—through living-rooms, private apartments, halls of generals, and of field-m Marshals, and other chambers of state, until we were glad to escape from the vastness and the splendor which op-

pressed us on every side. One of the most magnificent halls is that devoted to the patron St. George, that saint being in favor in Russia as in England, and the standard of St. George and the Dragon figuring with equal prominence in the emblems of the two nations.

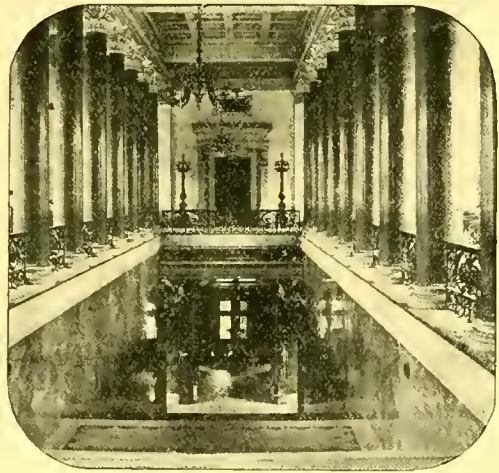


ENTRANCE TO THE HERMITAGE, ST. PETERSBURG.

The jewel room is of interest to the visitor. This contains a dazzling display of diamonds, pearls, rubies, emeralds and other gems belonging to the imperial family, and on certain occasions the crown and sceptre of the realm are deposited there.

It is strange that the occupant and owners of such a colossal residence as the Winter Palace should be unsatisfied and have to make additions to the building, yet such a plan was laid and carried to successful completion by Catherine II, the beautiful, intellectual, yet profligate empress. Adjoining the palace on the east is her annex; it is called the Hermitage, but the name, suggestive of cloistered retreat, plain apartments, and quiet nooks, is wholly inappropriate, for we find here a sumptuous palace, scarcely inferior to the vast of-

ficial residence of the sovereign next door. The main entrance to the Hermitage is covered by a massive portico, the roof of which is supported by a company of gigantic human figures cut from grey granite. The Hermitage presents a wealth of scientific and other collections, art treasures and books, hardly equaled by the great museums of the world. Indeed it is now usual to speak of the Hermitage as a museum. The furnishings and decorations are ornate in the extreme. The western foreigner in the Hermitage as also in most of the palaces, cathedrals, and other great structures in Russia, can but with difficulty suppress the thought that ornamentation has been carried far beyond all proper bounds. Oriental magnificence is combined with western solidity, in such a way as to produce in the observer the sensation of op-



STAIRWAY IN THE HERMITAGE, ST. PETERSBURG.

pressive surfeit. A single interior view is presented, showing one of the many stairways of the Hermitage. Every part is of some costly stone. Most of the rooms are finished in marble, jasper, or malachite, the material being the product of Siberian mines, and the work-

manship in part, that of transported convicts.

In the neighborhood of the Hermitage are several pretentious buildings designated as palaces though they are mostly the property of private individuals; but among them is one official residence,



THE MARBLE PALACE, ST. PETERSBURG.

known as the Marble Palace. The exterior is of marble in different colors, and of granite. It was erected by Catherine II. as a gift for Prince Orloff, one of her favorite courtiers, who however, did not live to enjoy it. The interior decorations are of the usually rich order. It is now the residence of the Grand Duke of the empire, and is frequently used for state receptions.

And yet another palace must be noted, and this, the Michailoff, sometimes known as the Palace of Paul. This was erected by the eccentric emperor Paul I., who fortified it after the fashion of a fortress and dedicated it to the angel Michael. Over the principal entrance is a Slavonian inscription, "May the blessing of God be upon this house for evermore." In his mad whim to construct a palace in the shortest possible time, the emper-

or kept at the work over five thousand men; the cost of the structure is stated to have been eighteen millions of roubles. With such hasty construction the building could not fail of being defective, and soon after the emperor's death it was abandoned. It was repaired by Nicholas I., and is now utilized as a government school for military engineers. Students of Russian history will recall the excesses of Paul, the insane czar, and the circumstances of his assassination by two of his officers. The unhappy despot met his death by strangulation in one of the rooms of this favorite palace; the apartment is now kept closed and is regarded with awe by most of the present tenants of the mansion. The fateful room is so completely neglected that it may be located from the outside by the discolored blinds and dusty windows.



PALACE OF PAUL I., ST. PETERSBURG.

The Palace of Paul, or the Old Michailoff palace must not be confused with another building having nearly the same name known distinctly as the New Michailoff palace: this is regarded as one of the handsomest structures in the city.

St. Petersburg deserves its popular title "City of Palaces;" we have been able to refer to but few of the structures designated by this boastful name.

Among the shops and markets of St. Petersburg the Gostinoi Dvor is prominent. This is an aggregation of bazaars arranged on the outside of an irregular block, a mile in circumference. Then there are a few extensive manufacturing establishments, such as glass works, foundries, cotton, linen, silk, and tapestry factories.

In the matter of educational facilities St. Petersburg holds the first place in Russia. The chief school is the university, and this dating from 1819, the year of its foundation, has made for itself an enviable record of progress. There are many schools of applied science, such as mining, general technology, and military engineering. Beside the institutions of instruction, St. Petersburg may boast of her learned societies among which are an art association connected with the Academy of Fine Arts, an imperial geographical society, mineralogical society, also under imperial patronage, and perhaps most prominent of all the Imperial Academy of Sciences. Under the care of the organization last named are very extensive museums, and among these are the famous natural history collections. In this department may be seen the best known specimen of the mammoth, or fossil elephant of the north. This was found in 1803 near the mouth of the Siberian river Lena; its presence was revealed by the partial melting of a block of ice in which the body had lain entombed for ages; yet the flesh was so well preserved that the wolves and other wild beasts of the neighborhood feasted on the carcass. The skeleton of the huge beast is practically perfect; to its feet and to some

other parts of the body patches of the shrunken hide are still attached, and a considerable quantity of the woolly hair which assured to the huge beast an effective protection from the cold is preserved.

Jas. E. Talmage.

(TO BE CONTINUED.)

MISSIONARY LIFE.

INTRODUCTORY.

THE method of conducting missionary labor by the Latter-day Saints is unique and marvelous; and the further one inquires into the details of the method the more wonderful it appears. There is certainly no other like work carried on in a similar way, in the world, and no doubt never has been since the beginning of time. At least there is no record extant that describes such a work. The New Testament narrates some of the missionary labors of the Apostle Paul and incidentally mentions the preaching of other apostles and disciples of Christ, but it does not convey the idea that the work of proselyting in their day extended over any great portion of the earth beyond the limits of Asia Minor and a small part of Europe, nor does it appear that any great number of evangelists were engaged in the ministry in the days of the ancient apostles.

It is quite apparent from the missionary work now being performed by the Latter-day Saints that the predictions made in former times concerning the preaching of the gospel to every nation is being fulfilled. The Savior in referring to the latter-day dispensation, says, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (*Matthew 24: 14.*) St.

John, in recounting the vision of the future which he saw, says, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come." (*Revelation 14: 6.*)

These predictions and the prophecies of the Savior and the ancient prophets concerning the gathering of Israel in the last days are sufficient to prove that a great work is to be performed by the Lord before the end shall come. The means for fast traveling and ready communication all over the world can only be regarded as the results of inspiration from the Lord, to facilitate the great work His prophets have foretold will take place in latter times. Of course what is being done at present in the way of preaching the gospel and gathering the Lord's elect is but the beginning of what will take place in the future.

The remarkable features of the missionary work conducted by the Latter-day Saints will be better understood when it is known how it is carried on, and what some of its results are.

At present the great majority of Latter-day Saint missionaries who are sent out into the world are young men, ranging upward from sixteen years of age. They are selected from all avocations of life. Some are farmers or farm-laborers, sheep herders or followers of other common occupations; some are mechanics or mechanics' assistants; others may be clerks, book-keepers, merchants or school teachers, while a very few are lawyers, doctors or other professional men. But many of them are so young that they have not begun to follow any regular

pursuit. Some of the latter may have received a fair common-school or even collegiate education, while others are called from remote parts of the country, newly settled, and where the educational advantages are but meagre. None are trained especially for the ministry outside of what teaching they get at home, in the Sunday Schools, Church schools and Improvement Associations.

Generally when called, these young men are given only a short time for preparation before taking their leave of home—usually a few weeks, sometimes only a few days, and in some instances only one day. They are sent with the expectation of bearing their own expenses to their fields of labor, wheresoever they may be called, whether to the adjoining states or to the far off islands of the south seas; to the sunny south or the dark and frozen regions of the Arctic circle. Except in countries where it is possible to carry on missionary labor "without purse and scrip," they are also expected to support themselves, while away from home, with their own means.

At present there are 1700 Latter-day Saint missionaries laboring in different parts of the world. As the usual time spent in the missionary field is about two years, to keep this number of men out necessitates the calling of 850 new missionaries each year. A person can at once realize that out of a community that numbers no more than does the Latter-day Saints Church it is no easy matter to find so many men financially able to respond to such a call. Estimating that the Church at home contains in round numbers 250,000 members, including men, women and children, it will be found that more than six out of every thousand are serving as missionaries abroad.

It is a notable fact that there are but very few young men called to take missions who decline to go; and often there are those whose circumstances apparently might justify them in being excused that accept the call, trusting in the Lord to overrule circumstances in their favor and thereby enable them to respond. Those who thus respond trusting in the Lord are not neglected by Him. Invariably the way is opened for the accomplishment of the duty imposed upon them.

It is also remarkable how willing these young men are to accept the call to go out into the world to promulgate the Gospel, fully understanding that they are expected to preach in public as well as to teach in private, when in the majority of instances they have never made the first attempt at public speaking. Such willingness is an evidence of great trust and confidence in the help to be received from the Lord. In going out they may not all have a knowledge of the truth of the Gospel they go to advocate, but faith is implanted within their hearts in a sufficient degree at least to cause them to start upon their mission. The testimony of thousands of such young men who have thus gone out and returned with a perfect knowledge of the truth of the Gospel, is strong evidence that such trusting faith is by no means exercised in vain. Invariably when missionaries have gone forth in response to the call of the Priesthood and have faithfully, and in strict obedience to instructions received, performed their duty they have been enabled to fulfill honorable and useful missions. They have been abundantly blessed of the Lord, helped in their efforts in a wonderful manner and often miraculously preserved from threatening dangers and led to take a course that would bring

about the most satisfactory results in their labors.

To narrate some of the interesting and remarkable phases of missionary experience is the object of this writing.

FIRST TEMPTATION TO MISSIONARIES.

It is not an infrequent occurrence that, when a man is called to take a mission, temptation is at once presented to him to make excuses; and he can see many apparently good reasons why he should be excused from the obligation; and here begins his first struggle. A striking illustration of this is conveyed in the following narrative:

Several years ago a man of very ordinary pecuniary circumstances, and who had a family of small children dependent upon him for support, was engaged as a common laborer on a railway. One night he had a dream that impressed itself upon his mind. All that he could distinctly remember of this dream was that he received two letters, the contents of which he did not know. One letter, he understood by his dream, was from the manager of the railway company for which he was working, and the other was from the President of the Church, who at that time was the late John Taylor. The man felt that this simple yet unusual dream had some significance, though he could not at the time satisfy himself as to its meaning. Pretty soon, however, it was made clear to him, and he was led to acknowledge that it was an inspired dream given to prepare his mind for what was coming. Word was conveyed to him from one of the railroad department managers that he had been selected to occupy another position in the employ of the company, where his work would be more agreeable and he would receive a larger salary. This was indeed joyful news to him, as

he was then with his small earnings, having a hard struggle to make a livelihood for himself and his family. Almost simultaneously with this welcome message came a letter from the President of the Church, stating that he had been selected to take a mission to a far distant land, and asking him if he was willing to accept of the call. Here was a temptation placed before him. The questions that for a time perplexed him were: should he respond at once to the call to fulfill a mission? or would he not be justified in excusing himself for a year or two, and by so doing, with his advance in wages, save means to support himself and family during his absence? However justifiable the latter proposition appeared to him he rejected it and decided to accept the mission. He fulfilled it to the best of his ability, and in later years testified that he was better off financially than he would likely have been had he remained with his former employers and received the advanced wages offered.

Some few years ago an Elder in the Church entertained the desire to some day fulfill a mission abroad. He did not feel that he was in a condition financially to go at that time, as he was in debt to the amount of some twenty-six hundred dollars. He calculated that if he was fortunate in his affairs he would be able to pay his debts in the course of a few years, and would then offer his services as a missionary. Before he had an opportunity to pay any of his debt he was called to take a mission to Europe. He at once made up his mind that he would try and go, trusting in the Lord to prepare the way for him. He went upon his mission and before his return his wife had the whole of his indebtedness paid off. His business was that of a farmer, and, although during

his absence his work had to be entrusted to more or less disinterested parties, his farm yielded better returns, than his neighbors' farms. He acknowledged that the Lord had certainly blessed him for his obedience to the call made of him. Besides this, he enjoyed better health while away from home than he had for some years previously. He has recently returned after fulfilling a useful mission, feeling thankful for the privilege of going abroad in the service of the Lord.

Some who have been asked if willing to perform a mission have suggested that their call be postponed for a certain length of time in order to become better prepared. A number of such missionaries have been heard to admit that it would have been better for them if they had accepted the call at once; and some have, after asking for an extension of time, changed their minds and reported themselves ready to go without availing themselves of the time given for preparation, finding that the longer they remained the farther they were from being ready.

The late Apostle Parley P. Pratt, in his "Autobiography," relates that upon one occasion he hesitated before starting upon a mission that had been assigned him. He was in debt, and was building a house, and desired to finish it before leaving. Before it was finished the house took fire and was burned. Elder Pratt then decided at once that he was ready to fulfill his mission. He looked upon his misfortune as a rebuke for not responding when first called. Upon deciding to go, his friends came to his assistance, his debts were cancelled, and thus his way was made clear to perform his duty.

E. F. Parry.

(TO BE CONTINUED.)

SOME ACCIDENTAL INVENTIONS.

AN Augustinian monk, Berthold Schwartz, having put a composition of sulphur and saltpeter in a mortar, it took fire, and the stone that covered it was blown off with great violence, which accident led the chemist to think it might be used to much advantage in attacking fortified places. He accordingly added to it a quantity of charcoal to render it more apt to take fire and increase combustion.

Leaden shot are attributed to a Bristol plumber, who, one night about the year 1783, "had a dream which was not all a dream" that he was out in a shower of molten lead, which fell in the form of spherical drops. His curiosity being aroused, he went next day to the top of a church and poured some melted lead into a vessel of water lying below. To his great delight, he found that the lead had gathered into beautifully formed globular balls, and he at once took out a patent.

A Nuremberg glass-cutter happened to let some aquafortis fall upon his spectacles, and noticed that the glass was corroded and softened where the acid had touched it. Taking the hint, he made a liquid, then drew some figures upon a piece of glass, covered them with varnish, applied his corroding fluid, and cut away the glass round his drawing. When he removed the varnish the figures appeared raised upon a dark ground; and etching upon glass was added to the ornamental arts.

One day nearly three hundred years ago, a poor optician was working in his shop in the town of Middelburg, in the Netherlands, his children helping him or amusing themselves with the tools and objects lying about, when suddenly his little girl exclaimed: "Oh, papa,

see how near the steeple comes!" Anxious to learn the cause of the child's amazement, he turned toward her, and saw that she was looking through two lenses, one held close to her eye, the other at arm's length; and calling her to his side, he noticed that the eye lens was plano-concave, while the other was plano-convex. Taking the two glasses, he repeated his daughter's experiment, and soon discovered that she had chanced to hold the lenses at the proper focus, thus producing the wonderful effect that she observed. His quick wit saw in this a wonderful discovery, and he at once set about making use of his new knowledge of lenses. Ere long he had fashioned a tube of pasteboard, in which he set the glasses at their proper focus, and so the telescope was invented.

Among the many traditions concerning William Lee and the stocking-frame is one that he was expelled from the university for marrying, and that, being very poor, his wife was obliged to contribute toward the housekeeping by knitting. It was while watching the motion of her fingers that he conceived how to imitate those movements by a machine.

Arkwright accidentally derived the idea of spinning by rollers from seeing a red-hot bar elongated by being passed between two rollers.

The ordinary practice of taking a bath solved for Archimedes the question of how to test the purity of the gold in Hiero's crown. He observed that when he stepped into a full bath the quantity of water which overflowed was equal to the bulk of his body, and it occurred to him that the worth of the crown might be tested by such means. He thereupon made two masses of the same weight as the crown, one of gold, the other of silver, and immersed them separately in a vessel filled to the brim, measuring

exactly the quantity of water that overflowed in each case. Having found by this means what measure of the fluid answered to the quantity of each metal, less in the case of the gold than of the silver--the bulk of the former being less, weight for weight--he next immersed the crown itself, and found that it caused more water to overflow than the gold, but less than the silver. Having found the difference between the two masses of pure gold and silver, in certain known proportions he was able to compute the real quantity of each metal in the crown, and thus discovered the fraud that had been practiced on the king, to whom he hurried, exclaiming, "Eureka! Eureka!" ("I have found it! I have found it!") an exclamation that has ever since been used to express exultation over a discovery.

Coming down now to our own time, the account of the discovery of saccharine, one of the numerous by-products of the gasmaker's refuse, whose sweetness is three hundred times more intense than that of cane-sugar, reads almost like a romance. Dr. Fahlberg had entered the Johns Hopkins University in America in order to devote himself exclusively to a study of the chemistry of coal-tar derivatives. Some months had passed, when one evening at tea-time he detected an intensely sweet flavor upon his bread and butter. He traced the sweetness to his fingers, to his hands, and to his coat-sleeves; and it dawned upon him that it must have been derived from one of the new compounds which he that day succeeded in producing. He promptly returned to his laboratory and tasted the contents of every vessel with which he had been working. His idea was correct. One of his beakers contained the sweet material.

Professor Rontgen came upon his marvelous X-rays-- which have opened out new fields of research in physical science, besides being of far-reaching practical utility in surgery and other departments--quite by chance. He was experimenting in the dark with a Crookes vacuum tube, which was covered with some sort of cloth. A strong electric current was passed through it, while close by was some prepared photographic paper, but no camera. Next day he noticed several lines on this paper for which he could not account. By restoring everything to exactly the same condition as on the preceding day, he was able to ascertain the real origin of these mysterious marks.

Chambers' Journal.

"DONT DO THAT!" *

MRS. BAKER was a poor widow and had to work hard for her living and that of her only child Tommy. Tommy was a bright little fellow, just five years of age.

During the week he attended the primary school, which was not far from his mother's home. On Sunday he went to the Sabbath School and also to the ward meetings with his mother. But on Saturdays and during vacation he was with his mother all day while she was at work. Also during the school season he was with her after school hours.

Tommy's mother did washing, sometimes at home and sometimes at the houses of the people for whom she washed. When she went away from home she always took Tommy with her, as she had no one to leave him with. She was very anxious that Tommy should be a good boy and grow up to be a useful man. For this reason she

took particular pains to correct him whenever he did anything she thought he should not do.

While she was at her work and Tommy was with her he would be sure to find something to busy himself with. It might be mischief or it might be innocent amusement. Whatever it was, his mother would be sure to notice him and at once call out to him, "Tommy. don't do that! Stop it at once. Come here quick!"

Tommy would readily obey. Then his mother would say, "Now be a good boy, and go and sit in that corner and keep still and leave things alone."

The idea of telling a young, bright, active boy to keep still and leave things alone! She might as well tell him to fly. It was simply impossible for Tommy to obey for any length of time. He must do something, and soon he would forget his mother's instructions and find something to do again. Then he would once more be called in still harsher tones to stop doing something. Thus it would go on day after day, until the poor boy became so accustomed to the scolding words of his mother that they seemed to have little effect upon him. Had the mother been more thoughtful she might have used a little tact with the boy and governed him much better. Instead of telling him what *not to do* she might have told him what *to do*, and he would have been pleased to have done it. He could have been of assistance to her in her work if she had used a little patience in telling him what he might do and showing him how to do it. He could have carried coal and water for her if given a vessel small enough to handle. He could have even gathered up and sorted the clothes for washing if shown a little about how to go at it. There was

a dozen things he would have gladly done, but he did not know what was needed. So all he did was what he was led to by his own inclinations.

I used to meet Mrs. Baker and her boy at Sunday School and at meetings on the Sabbath. After shaking hands with her I would turn to the boy, shake hands with him and ask him how he was. He was shy, and I could seldom hear his answer to my question; but his mother would invariably reply, "O Tommy has been a very bad boy this last week. He does not mind me at all."

I could see by the boy's expression that these words from his mother were very cutting to his sensitive spirit. Parents so often forget that children are pained by being rebuked, especially in public, and for no fault of theirs. Tommy was not an intentionally disobedient boy. He disobeyed because he was asked to do impossible things and could not help himself.

I told the mother that she should speak good of the boy and not censure him always. To this she replied, "Oh, but he's always naughty."

"I notice he is always a good, quiet boy in Sunday School," I replied.

"Yes, that may be," said the mother, "but he does not obey me at all."

Poor Tommy heard this conversation, and his mother's persistence in declaring that he was a naughty boy broke his heart, and he covered his face with his handkerchief and cried.

Some few weeks after this conversation Mrs. Baker took sick and died. It is a sad thing for a child of such tender years to be left alone in the world, but, I am inclined to think that it was a blessing for Tommy to lose his mother. She was a loving parent, and sought to be kind to him, but did not understand his nature.

Fortunately for little Tommy he fell into kind hands, and is being cared for by friends who understand his disposition and requirements, and he is happy.

P.

THE GOSPEL IN ANCIENT BRITAIN.

CHAP. IX.

The Gradual Apostasy of the Ancient Church— —The Quarrels of the Different Sects— The Diocletian Persecution—Alban and Other Early British Martyrs.

"Thus was Alban tried,
England's first martyr, whom no threats could
shake;
Self-offered victim, for his friend he died,
And for the faith—nor shall his name forsake
That Hill, whose flowery platform seems to rise
By nature decked for holiest sacrifice."—

Wordsworth.

WHILE the Apostles yet lived apostasy began its dread work among the saints. Before long the history of the church became that of warring apostate sects. That one which triumphed, either by fraud or force, claimed to be the only true church, all the rest were heterodox. These contentions soon grew to be quarrels about church millinery and hair-cutting, about days and cycles, rather than regarding principle, doctrine, and the weightier matters of the law. When doctrine was involved it is often very difficult to discover what the dogmas of the contending parties really were. In many cases we have to depend on the statements of one party for the belief of the other; and it is to be feared that frequently they did not properly understand or rightly represent the beliefs of their opponents. It may, we think, be truthfully affirmed that one sect departed from the original purity of the Gospel in one direction, another in another. They all had truth and error mixed, the error gradually pre-

vailing. The history of the church in Britain is no exception to the general rule; it was troubled with repeated heresies which rapidly sapped its vitality.

In the days of Lucius the church had so far changed in spirit and discipline that monasteries were established. These possibly at first were simply schools wherein men were trained for the ministry, as time wore on they grew into the brotherhoods so prevalent in the Roman Catholic church.

"The monasteries of the British church were on a scale of grandeur never since rivalled. 'There are three perpetual choirs,' state the Triads, 'of the Isle of Britain, viz., Great Bangor in the forest of Maelor, Caer-Sallog, and the Chrystal Isle in Avallon. In each of these are two thousand four hundred servants of Christ, singing night and day without intermission, a hundred every hour in rotation; so that the praises of God are sung from year's end to year's end.' The foundation of Bangor preceded that of any other monastery in Europe or Asia, by above a century. 'I take,' writes Sir Winstone Churchill, 'Bangor, endowed by King Lucius, to be as the first, so the greatest Monastery that ever was; I say not in this island, but in any part of the world, whose foundations were laid so deep that none of the Roman emperors in the following centuries, though for the most part violent persecutors, could undermine it—the religious continuing safe in the peaceful exercise of their religion till the entrance of those accursed pagans, the Saxons.' The heads of Bangor were generally men of the highest rank in the state. At one time 10,000 teachers and students were connected with it. Every graduate was obliged to master some profession, art,

or business. It was the national University for Agriculture, Theology, Science and Literature. Its destruction by the Saxons A. D. 607, forms one of the gloomiest pages in our insular annals. Its colleges, churches, etc., covered a square of five miles from gate to gate.*

From the death of Lucius to the Diocletian† persecution, a period of about eighty years, very little is known of the condition and progress of the church in Britain. That persecution was the longest and most terrible with which the church had been yet afflicted. The storm first broke out in Nicomedia, according to some accounts, in March, A. D. 303, according to others earlier. An imperial edict was published ordering the demolition of the churches, the burning of their books and records, and the removal of all Christians who held office. Soon other edicts were issued, in which it was directed that all Christian prelates everywhere should be imprisoned and that every effort and artifice should be used to compel them to sacrifice to the heathen gods. Some yielded to the strain, but vast numbers did not. Such were tormented in body—scourged, racked, scraped, and otherwise tortured. They were also insulted,

* Morgan's Cambrian History.

† Diocletian.—This tyrant was raised from an humble station to the imperial purple in the year 284. In 286 he admitted a partner to his throne, by giving the title of Augustus to Maximianus Herculus; and in 292 the two emperors strengthened themselves still more by giving the title of Caesar to Galerius and Constantine. In the original partition, the government of Europe and Africa was committed to Herculus, while the eastern part of the empire, including Egypt, was retained by Diocletian. When the two Caesars were created, Galerius took the command in Illyria, and Constantine in Spain and Britain, Italy and Africa still remaining subject to Herculus.

degraded and driven abroad.* It is said that in one month 17,000 martyrs suffered death. In Egypt alone 144,000 Christians were slain in these persecutions, and 700,000 died through the rigors and fatigues of banishment or of the public works to which they were condemned. Gildas states: "Many British Christians were dispatched with diversity of torture, and torn limb from limb in a most barbarous and cruel manner; that those who escaped the fury of their persecutors, retired to woods and deserts, and hid themselves in caves, where they continued confessors, till God was pleased to revenge their usage upon their persecutors, and afford better times in the church."

Geoffrey of Monmouth describes the conditions then existing in Britain as follows:

"In his days began the persecution of the emperor Diocletian; and Christianity, which from the time of King Lucius had continued fixed and undisturbed, was almost abolished over the whole island. This was principally owing to Maximianus Herculus, general of that tyrant's army, by whose command all the churches were pulled down, and all the copies of the holy Scriptures that could be found, were burned in the public markets. The priests also, with the believers under their care, were put to death, and with emulation pressed in crowds together for a speedy passage for the joys of heaven, as their proper dwelling place. God therefore magnified his goodness to us, forasmuch as he did, in that time of persecution, of his mere grace, light up the bright lamps of the holy martyrs, to prevent the spreading of gross darkness over the people of Britain; whose sepulchres and

* See Eusebius' Eccl. History.

places of suffering might have been a means of inflaming our minds with greatest fervency of divine love, had not the deplorable impiety of barbarians deprived us of them."

"Among the most eminent of the martyrs at this time was St. Alban, who is often called the protomartyr of Britain. He was born at Verulam, a Roman colony near the town now called after him.* It was during the last and most severe of the persecutions under the Roman Emperors (about A. D. 304) that Amphibalus, a Christian priest, pursued on account of his religion, was found by Alban in the neighborhood of Verulam in a state of destitution. Alban was a Pagan; but he was naturally humane, and the interesting appearance, the mild manners, and exhausted state of the Christian, excited his compassion. He offered him shelter and took him to his own house. The more he saw of the refugee, the more he admired him. He gladly received his instructions in the Christian faith, and joined him in prayer and other religious exercises, and was led by degrees to renounce his idolatry. Soon after Amphibalus was traced to his retreat, and the Roman Governor ordered the soldiers to apprehend him. On their coming to the house, Alban hastily arrayed Amphibalus in his own habit, and throwing over himself the caracalla, or hair cassock of the priest, was seized by the officers and carried before the Governor. The judge was standing by the altars and offering sacrifice when Alban entered. His disguise was soon penetrated, and he was required to choose between sacrificing to the gods and the punishment intended for his fugitive friend. Alban frankly confessed himself a Chris-

tian, and was not at all daunted by the threatenings of the judge, but told him plainly, that he could not obey his orders. The governor having asked him of what family he was, St. Alban replied, 'To what purpose do you inquire my family? If you would know my religion, I am a Christian.' Then being asked his name, he answered, 'My name is Alban; and I worship the only true and living God, who created all things.' The magistrate replied, 'If you would enjoy the happiness of eternal life, delay not to sacrifice to the great gods.' Alban answered, 'The sacrifices you offer are made to devils; neither can they help the needy, or grant the petition of their votaries.' His behavior so enraged the governor, that he ordered him immediately to be beheaded. The place where he suffered was a hill overlooking the spot then occupied by the ancient Verulam."*

Gildas gives an account of a great miracle connected with the arrest of Alban which other writers disbelieve. He writes:

"The first of these martyrs, St. Alban, for charity's sake saved another confessor who was pursued by his persecutors, and was on the point of being seized, by hiding him in his house, and then changing clothes with him, imitating in this the example of Christ, who laid down his life for his sheep, and exposing himself in the other's clothes to be pursued in his stead. So pleasing to God was this conduct, that between his confession and martyrdom, he was honored with the performance of wonderful miracles in the presence of the impious blasphemers who were carrying the Roman standards, and like the

* St. Albans, Hertfordshire, England.

* Yoewell's Chronicles of the early British Church.

Israelites of old, who trod dry-foot an unfrequented path whilst the ark of the covenant stood some time on the sands in the midst of the Jordan; so also the martyr, with a thousand others opened a path across the River Thames, whose waters stood abrupt like precipices on either side; and seeing this, the first of his executors was stricken with awe, and from a wolf became a lamb; so that he thirsted for martyrdom, and boldly underwent that for which he thirsted."

In memory of this martyr a magnificent church was soon afterwards erected, probably in the days of Constantine, sometimes called the Great. It was destroyed during the Saxon wars. Here the martyr was buried. In A. D. 1257 an old inscription in lead was discovered which read, "In this mausoleum was found the venerable corpse of St. Alban, the protomartyr of Britain."

Amphibalus and nine others suffered martyrdom at Redburn* soon after the death of Alban.† Then there were Aaron and Julius, who after Alban and Amphibalus were esteemed the most notable of the British Martyrs of that time.‡ Mr. Morgan§ on what authority I know not, makes Amphibalus, bishop of Llandaff, and the other martyrs high dignitaries in the church. He affirms:

"None of the first nine persecutions of the Christians extended to Britain. The tenth under Diocletian, which raged for eighteen years over the rest of the empire was put an end to in Britain in

less than a year, at the risk of civil war with his colleagues, by Constantius. Amongst its victims were Amphibalus, Bishop of Llandaff, Alban of Verulam, Aaron and Julius, Presbyters of Caerleon; Socrates, Arch-bishop of York; Stephen, Arch-bishop of London; Angulus, (his successor) Arch-bishop of London, Nicholas, Bishop of Penrhyn (Glasgow), Melior, Bishop of Caer Leil, and between ten and fifteen thousand communicants in different classes of society."

As other authorities state that the title of Arch-bishop was not known in the church until after the Council of Nice, A. D. 325, it is not clear on what Mr. Morgan bases his statement that there were arch-bishops of London and York at an earlier period. Though to be just to Mr. Morgan, it is quite probable there were in the ancient, as in the modern church, presiding bishops, and though not known by the name of arch-bishops, they, from the duties they performed, might be classed as arch-bishops, by modern writers who were not sufficiently conversant with the duties of the bishop in the true church to distinguish the difference. There is an abundance of testimony to prove that the duties of the bishop in the ancient church were identical with those performed by that officer in the Church of Jesus Christ of Latter-day Saints.

George Reynolds.

(TO BE CONTINUED).

* A town three miles from St. Albans.

† Thos. Rudburn in Major. Hist. Lib., I, C. 5.

‡ Gildas states that they dwelt in Carlisle, Bede that their home was in Chester, while others claim that they were citizens of Caerleon, upon Usk. The preponderance of testimony is that they were buried in the last named city, where churches were erected to their memory.

§ Cambrian History, page 120.

WHEN a man begins to do wrong, he cannot answer for himself how far he may be carried on. He does not see beforehand, he cannot know where he will find himself after the sin is committed. One false step leads to another; one evil concession requires another.

*** THE ***
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EDITORIAL THOUGHTS.

ASPIRATIONS.

THE man or woman that lives the most fruitful and interesting life is the one that has wholesome, vigorous aspirations. Without these a person's life may be commonplace or even a failure, though his abilities are great; possessing them he must attain influence and success, whether his abilities seem at first great or small. Aspirations, if they are real, create a need for abilities to carry them out. If abilities are present, they are put to use; if absent, they are cultivated.

The late James G. Blaine when a boy aspired to be a congressional leader. It is said that he gained admittance to a literary society, and though troubled with natural defects, quickly obtained the presidency on account of his close study of parliamentary law. That was one step up toward the important place he filled in the nation in later years. Abraham Lincoln was a rail-splitter in the backwoods of Illinois. His aspirations made him overcome his bashfulness, gain an education, and finally become the savior of his country. James A. Garfield was once a poor, friendless boy employed on a river boat. He had an ambition to do more important work, and he rose until he reached the presidential chair. Daniel Webster was at one time a struggling law student. The position of clerk in a county court was offered him. To accept meant a comfortable living and permanent place.

He chose his studies with their poverty; for there he felt that by hard work he could rise and make his influence felt. Nearly all of our public men have had ordinary beginnings and it has been through their aspirations and energy that they have risen to prominence.

But political eminence is not the only goal to which we may aspire. Vocations should be chosen according to tastes and opportunities. The effort should be to make oneself most useful in his occupation and thoroughly the master of it. Our life plans should be carefully made and should always be subject to reasonable change. The most prominent thought in them should be *excellence*, and combined with this *determination to work*.

Robert Fulton, in the early part of this century, became dissatisfied with dependence upon wind as motive power for ships, and set about to supply something better. The result of his aspirations and his work was the *Clermont*, a vessel without sails that in 1807 made its way up the Hudson river against the stream and an opposing wind, at the rate of five miles an hour. It had been called Fulton's Folly; now it was called the wonder of the age. Benjamin Franklin aspiring to a more useful life than that of a candle-maker, learned the printer's trade, and at the age of seventeen set himself up in business in Philadelphia. He had neither capital nor friends, but he aimed high and knew how to work. Success of course came, and at the end of his long and useful life he was mourned at home and abroad, and foreigners spoke of him as "the sage whom two worlds claim as their own" and as the man who "snatched the lightning from the sky, and the scepter from tyrants."

But aspirations are not complete if

they do not lead to moral strength and spiritual activity. Without these qualities the character lacks true greatness. The Saviour never led an army, never held position in any state; but how incomparably does His divine personality surpass that of the mightiest conqueror or of the most illustrious ruler! Joseph Smith, His chosen servant in latter days, was not college bred nor trained in any political school, but yet how much more keen was his insight into national conditions than that of the men who ruled the nation during the latter part of his life, and how much better would humanity have been if his advice had been followed and the fratricidal war between North and South averted!

"Aim at the stars; you may attain the mountain tops." Human beings cannot reach perfection, but we can think of it and can strive toward it. And the more clearly we conceive what is true and perfect and the more sincerely we strive the closer will we approach it and the better will be our lives.

The question is asked by a subscriber, "How long was our Lord on the cross, and also how long did He remain after He gave up the ghost?"

These questions cannot be answered. None of the four evangelists give exact statements with regard to time. Where they do mention hours they do not always agree. Writers on the life of Christ acknowledge the difficulty and present suggestions, or give their individual ideas. It is one of the points on which the Scriptures are not clear.

THESE questions are also asked, "Can a Negro receive the Priesthood? and if not, why not?" Our correspondent desires

the questions answered in the INSTRUCTOR. To save space we will refer the questioner to the seventh and eighth paragraphs of the Book of Abraham, found on pages 35 and 36 of the Pearl of Great Price. This passage explains that Ham and his descendants were cursed "as pertaining to the Priesthood." As the Negroes are of the lineage of Ham they are still under the curse pronounced upon their progenitor.

A MORMON YOUTH AND INGERSOLL.

(CONTINUED FROM PAGE 545.)

I desire to call the attention of my readers to a prophecy made by the Apostle Paul, when writing to his beloved Timothy. The prophecy to which I refer is in II. Timothy, 4th chapter 3rd and 4th verses, and reads as follows:

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears: and they shall turn away their ears from the truth, and shall be turned unto fables."

In this prophecy we are told that the time would come when the people would not endure sound doctrine; when they would heap to themselves teachers, having itching ears, and that these man-made teachers would turn the people away from the truth unto fables.

Now, in connection with this prophecy I ask you to read the following extract taken from Mr. Ingersoll's book:

"They have, in Massachusetts, at a place called Andover, a kind of minister factory, where each professor takes an oath once in five years—that time being considered the life of an oath—that he has not, during the last five years, and will not, during the next five years, intellectually advanced. There is proba-

bly no oath that they could keep easier. Probably, since the foundation stone of that institution was laid there has not been a single case of perjury. The old creed is still taught. They still insist that God is infinitely wise, powerful and good, and that all men are totally depraved. They insist that the best man God ever made, deserved to be damned the moment he was finished. Andover puts its brand upon every minister it turns out, the same as Sheffield and Birmingham brand their wares, and all who see the brand know exactly what the minister believes, the books he has read, the arguments he relies on, and just what he intellectually is. They know just what he can be depended upon to preach, and that he will continue to shrink and shrivel, and grow solemnly stupid day by day until he reaches the Andover of the grave and becomes truly orthodox forever.

"I have not singled out the Andover factory because it is worse than the others. They are all about the same. The professors, for the most part, are ministers who failed in the pulpit and were retired to the seminary on account of their deficiency in reason and their excess of faith. As a rule they know nothing of this world, and far less of the next, but they have the power of stating the most absurd propositions with faces solemn as stupidity touched by fear"*

It is certainly interesting to read this prophecy made by an Apostle of Jesus Christ over eighteen hundred years ago, and to see an infidel today pointing, unconsciously of course, to its literal fulfillment. This is certainly a novel way of disproving the inspiration of the Scriptures.

*Some Mistakes of Moses.

On page forty-three of his book Mr. Ingersoll says:

"The real oppressor, enslaver and corruptor of the people is the Bible. *

* * That book puts out the eyes of science, and makes honest investigation a crime."*

Let us see how the Bible has oppressed and enslaved and corrupted the people. Here is the testimony of a man who was for many years a fearless champion of infidelity.

"If you will take the map of the world and a pencil, then sit down and draw a black line around that portion of the earth where the Bible has been in the longest and most plentiful circulation—where every class, high and low, are able to read, and do read the volume most commonly and with most ease, such as England, Scotland, and the United States of America—there you will find men most enlightened, and most amiable in demeanor. There, wherever are most Bibles, men less cruel, less polluted, and less unprincipled. There they are less inclined to kneel before images of wood and stone, and more ready to understand and to practice the law of forgiveness and love. Then sit down and draw a line around those countries where there are no Bibles—where none have been for generations—and there you will find most cruelty, most pollution, most absurd notions of Deity, and most darkness.—Finally mark off those sections of earth where that book has a partial circulation, as in Catholic countries, where it is read by a portion of the people, and with a medium frequency only, and there you will find a twilight in everything."*

Do we need any further evidence?

*Some Mistakes of Moses.

*David Nelson, M. D.

We have an abundance. Let us see how the Bible has oppressed, enslaved and corrupted the natives of the Fiji Islands, for instance.

Before the Bible was introduced to the natives of the Fiji Islands the inhabitants of those islands were cannibals. Finally some missionaries went there and began to preach the Gospel to the savages. They labored zealously and finally they were rewarded by seeing the savages abandon one by one their savage customs.

One day an Englishman, an infidel, visited the islands, and in conversation with an old Fijian chief, the infidel said: "You are a great chief, and it is really a pity that you have been so foolish as to listen to the missionaries, who only want to get rich among you. No one nowadays would believe any more in that old book which is called the Bible; neither do men listen to that story about Jesus Christ; people know better now, and I am only sorry for you that you are so foolish."

The old chief's eyes flashed, and he answered, "Do you see that great stone over there? On that stone the heads of our victims were once smashed to death. Do you see that oven over yonder? In that oven human bodies were roasted for our great feasts. Now, you! you!—if it had not been for these good missionaries, for the Bible, and the great love of Jesus Christ, which has changed us from savages into God's children, you would never leave this spot. You have to thank God for the Bible and the Gospel of Christ, as otherwise you would be killed and roasted in yonder oven, and we would feast on your body in no time."

This is the way, dear reader, in which the Bible has oppressed, enslaved, and

corrupted the natives of the Fiji and other islands.

Now let us return to our own country, and see how the Bible has oppressed, enslaved, and corrupted hundreds of thousands of American citizens. Let Mr. Ingersoll pay a visit to these Rocky Mountains; let him travel through this fair State of Utah, and behold the great commonwealth which has been built up by the Latter-day Saints; let him look upon the thousands of happy homes, and the hundreds of thousands of happy and contented citizens, and then let him know that all this has been brought about by an obscure youth reading a single verse (James 1: 5.) in the book which he, Mr. Ingersoll, says has oppressed, enslaved, and corrupted the people.

In our next chapter, we will see how the Bible "has put out the eyes of science," etc. *W. A. M.*

(TO BE CONTINUED.)

A TERRIBLE EXPERIENCE AND FINAL RELIEF.

A FEW weeks since I heard Bishop Thomas C. Callister, of Fillmore, tell some incidents of his personal experience. The story interested me. Perhaps it may strike some others the same way and it is therefore here presented.

One morning in June, 1878, he had occasion to take a trip on horseback to Kanosh, in order to there join two of his brothers, who had gone to that place ahead of him. The night previous to his departure was spent almost sleeplessly, owing to his being affected with severe pains in his head. At 7.30 a. m. he was no better, but he mounted his animal and set out for his destination, at that hour.

As time wore on and the heat of the day increased the trouble in his head became worse, until his brain felt as if it were on fire and he discovered that he was becoming delirious; then came a whirling sensation, succeeded by blindness, followed by unconsciousness.

Some time after this a glimpse of sensibility returned, accompanied by an expectation that death was approaching, and he found himself praying to this effect: "Father in heaven, I pray Thee not to suffer that my body shall be torn and devoured by coyotes, but cause that I may be found by my brothers; and if I shall fall to the ground may my foot not be caught in the stirrup, that I may not be mutilated by being dragged over the road or kicked by the horse."

He attempted to dismount, because his animal plunged and he was so dizzy as to be helpless. He again lost consciousness. This condition was followed by a partial return to sensibility, when he dimly observed two persons approaching him. He mistook them for Indians. Thinking they were about to pass without observing him, he made motions with his hand to attract their attention, his tongue and throat being so parched and swollen that he could not utter a sound. They came close to him, but even then he imagined they were Indians, until they gave him water, which revived him and he saw, to his great joy and gratitude, that those who had come in time to rescue him from the jaws of death were his brothers.

It was impossible to tell how long he had lain on the road, but when the relief came it was nearly five o'clock in the afternoon. It was evident that he had fallen and not been thrown from the horse, which was standing close to him when his brothers arrived. His rescuers conveyed him carefully to the

house of Father Ormond, at Petersburg, about six miles distant. There he was tenderly waited upon during the night by Father Ormond and wife, Collins R. Hakes, Riley Morse and Sister George. The following day he was taken to his home in Fillmore.

For nearly ten years after passing through this ordeal Brother Callister suffered each succeeding summer with the most terrible pains in his head. They would begin early each forenoon, grew worse as the heat of the day increased, gradually diminish towards evening and finally disappear, only to resume again the following day, during the heated terms. This affliction made him feel almost as if life was a burden. In May, 1888, he went to the Manti Temple, at the time of its dedication. While there he was administered to by Elder Francis M. Lyman and others. From that time the trouble disappeared, he having been healed by the power of God.

John Nicholson.

HEEDING THE SPIRIT'S PROMPTINGS.

AFTER I was baptized into the Church of Jesus Christ of Latter-day Saints, the Elders laid their hands upon my head, and confirmed me a member of the Church, and conferred upon me the gift of the Holy Ghost. In the prayer which accompanied the imposition of hands, one of the Elders promised me that if I would give heed to the promptings of the Holy Spirit, it would lead me into truth and teach me what I should do under all circumstances.

At that time I experienced no material sensation to assure me that I had received the Holy Ghost; but I knew that God would fulfill His promise to His children, when He said that every one

that obeyed the Gospel, would receive this precious gift.

It was not long after my baptism when I had ample proof that the Lord had fulfilled His promise, and had given me His Holy Spirit. At this time I was employed by a firm of some fifty years standing, and which was doing a very profitable business.

I had a good situation, and was earning a good salary. One morning the Lord gave me a dream, in which He told me that the firm in which I was employed was going to fail in a short time, and that it was my duty to leave and go to Utah. The Spirit told me that one of the young men employed by the same firm, also a Latter-day Saint, had a similar dream, and when I went to work that day he would tell me his dream.

This came to pass just as I had dreamed; for when I went to work, the brother told me his dream, which was in every respect similar to mine. He asked me what I intended doing, and I told him that I was going to do as the Lord had warned me to do. When I told my employer that I was going to leave, he said I was very foolish; my fellow-workmen also made fun of me, and said they had given me credit for possessing better sense. But I had my mind made up, and no one could turn me from my purpose.

My mother and wife gave their consent, and I set sail for the land of Zion. I had been in Utah about four months, when the firm in which I was formerly employed failed, and all the employes, about seventy in number, were thrown out of employment. All this occurred exactly as I had seen it in my dream.

When I arrived in Utah, I succeeded in getting some employment, and seven months later I sent for my wife and

child. One day I got a telegram from a firm in O—— telling me if I would come to them they would give me permanent employment and a good salary. After talking the matter over with my wife, I decided to go. I was engaged, and my wage was to be eighty dollars a month. I had been working about five hours when a feeling of dissatisfaction took possession of me. I prayed to the Lord to direct me by His Spirit; and as I prayed the Spirit of the Lord said to me. "Do not keep this situation." At that moment I went up to the manager, and told him I did not wish to remain. He seemed astonished at this, and tried to persuade me to stay, saying he would raise my salary. I told him I would not stay, and he then offered me \$120 dollars a month. I told him he could not pay me enough money to remain, and I left. My wife was surprised at my immediate return, but felt that I had acted wisely.

In less than three months the firm had failed, and the man who had offered me \$120 a month was working himself for two dollars a day.

I was now out of employment. One evening the following week. I was returning home from a meeting of the quorum of Elders. As I walked along I wondered were I could get work, when the Spirit said to me "Go to Brother P—— in the morning, and he will give you work."

I had never thought of getting employment from this man, for he had not been employing anyone for some time. But the following morning I called upon him, and as I entered his office he came over to me and said: "Good morning, I have a job for you."

In a future issue I will relate how I have been further blessed by heeding the promptings of the Holy Spirit. *M.*

TOPICS OF THE TIMES.

PORTO RICO.

SINCE the outbreak of war between the United States and Spain, Porto Rico has become a familiar name to those who read the newspapers. Now that island is to be taken from Spain by the United States additional interest on the part of Americans is awakened in the place.

Porto Rico is one of the West India Islands, and is situated east of Hayti. It is ninety miles long from east to west and thirty-six miles in width. As it lies within eighteen degrees of the equator the climate is tropical. The rainy season which lasts from May to September is disagreeable; and during the last two months of it severe windstorms sometimes occur. The remainder of the year is dry and pleasant. There are constant running streams, and no stagnant water to endanger the health of the inhabitants; the atmosphere is pure, and cooler than that of the larger islands of the group. The mountain valleys during the winter months possess a specially delightful climate, which is described as being like a perpetual spring.

Gold, copper, lead, iron, and coal have been found on the island, but its chief industry is that of agriculture. Its soil is very fertile, and the whole island is said to be covered to the tops of the mountains with luxuriant verdure. Timber of a good quality is plentiful.

The people raise and export to other places, sugar, coffee, tobacco, rum, honey, indigo, cotton, mahogany, cattle, mules, and hides. In smaller quantities they also produce flax, ginger, cinnamon, rice, maize, citrons, lemons, oranges, bananas, and other fruits.

In 1896 the island realized \$36,500-000 from the products which were shipped from it. It is stated that Porto Rico has been more profitable to Spain than has Cuba, which is a much larger island.

Porto Rico was discovered by Columbus in 1493. In 1509 it was invaded by Spaniards from Hayti. And they in a few years completely depopulated the island of its native inhabitants who numbered about 700,000. The present population consists of several classes. About one-third are Negroes—descendants of slaves which were formerly brought there from Africa. Then there are the Creoles, or descendants of European colonists, principally Spanish. But a small percentage of the inhabitants are natives of Spain, and these are mostly the officials and professional people.

The native whites are described as a patient and hospitable people. Generations of ill-treatment have made them resigned to their condition, but it is said they are ready for emancipation. In the country districts is found a peasant population burdened with taxation. They are hard-working and thrifty, but are kept poor by the tax-gatherers who demand of them sixty per cent. of their income. They live in huts made of palm branches thatched with leaves, and dress in cotton duck suits. They can neither read nor write, but it is claimed for them that when educated they will prove law-abiding citizens; and it is suggested that if their island were annexed to the United States it would prove greatly to their interest as well as to that of our government.

The population of Porto Rico is given as 807,000. San Juan, the capital, has 25,000 inhabitants, and Ponce, the city of chief importance 35,000 inhabitants.

UNRULY BOYS IN SUNDAY SCHOOL.

THE question of what to do with refractory members of a Sabbath School class is one that is frequently asked. In many schools there are found one or two and sometimes more boys who are apparently unmanageable. They sometimes cause the teachers and superintendents more trouble than all the other members of the class or school.

All will admit that something should be done with such boys, in order that the discipline of the school might be maintained; and there is without doubt a way by which their rudeness can be corrected. It may not be possible to prescribe a general remedy for all cases, but a few suggestions may be of assistance. Teachers who have such boys in their classes should use patience and tact in handling them. They should seek to discover the reason the boys have for manifesting such behavior. It may be through dislike for the teacher that pupils are unruly. They may have but an imaginary or very unreasonable cause for this dislike, but if it exists the teacher should try to have it removed by showing special kindness to those particular pupils, and thereby regain their respect and love. It may take time to do this, but the result to be gained will be fully worth the trouble.

Sometimes pupils are uneasy through want of something to do. The lesson does not interest them, though it may be made as attractive as possible. Pupils of this character want something practical with which to occupy themselves. Some little responsibility placed upon them will make them more contented, and more easily managed. Teachers should study to find some employment for them. They may be employed to assist the teacher in some way, by calling the roll, distributing the books or leaflets,

or anything that will make them feel some responsibility. If a teacher cannot find something for them to do it may be that the superintendent can. They might be appointed to close the doors during prayer or to distribute and gather up the song books that are used by the school. It matters not how simple a duty may be imposed upon them, in many cases it will have a beneficial effect.

In one of our Sabbath Schools there was some years ago one of these so-called incorrigible boys. He had had an excellent teacher who could control him without any seeming difficulty, but this teacher moved away and his successor was not so fortunate in getting his attention. The boy decided that his new teacher "didn't know anything," and refused to give submission. He would not do anything requested of him except in his own disinterested way. His conduct was having a bad effect upon the other members of the class. Not knowing what to do with him his teacher reported the fact to the superintendent. The latter concluded to appoint the boy assistant librarian for the school, and see what effect that would have upon him. The librarian, understanding the object of the appointment, took care to assign his assistant a good share of the labor required. This at once interested the boy, and he attended to his duties most faithfully, and the school was no more disturbed with his unruly acts.

The Editor.

If you love others, they will love you; if you speak kindly to them, they will speak kindly to you. Love is repaid with love and hatred with hatred. Would you hear sweet and pleasant echoes, speak sweetly and pleasantly yourself.

ANNUAL STATISTICAL AND FINANCIAL REPORT OF LATTER-DAY SAINTS'

Organized Stakes of Zion.

NAME OF STAKE.	STAKE SUPERINTENDENTS.	P. O. ADDRESS.	No. of Schools. in Stake.	No. of times schools held during year.	No. male officers and teachers.	No. female officers and teachers.	Total number offi- cers and teachers.
Alberta	H. S. Allen	Cardston, Canada	4	176	33	26	59
Bannock	Wm. J. Young	Lymon, Idaho	29	1331	240	155	395
Bear Lake	Andrew Galloway	St. Charles, Idaho	27	1209	268	184	452
Beaver	Wm. Fotheringham	Beaver City, Utah	9	477	74	57	131
Bingham	Chas. S. Crabtree	Idaho Falls, Idaho	24	1035	212	159	371
Box Elder	Lucius A. Snow	Brigham City, Utah	20	886	191	151	342
Cache	O. C. Ormsby	Logan, Utah	26	1187	372	222	594
Cassia	Orson P. Bates	Oakley, Idaho	13	600	114	95	209
Davis	Nathan T. Porter	Centerville, Utah	18	913	195	159	354
Emery	Alex. Jameson	Castle Dale, Utah	13	381	153	102	255
Juab	Langley A. Bailey	Nephi, Utah	9	422	83	60	143
Juarez	S. C. Richardson	Colonia Diaz, Mexico.	8	346	65	66	131
Kanab	Jos. R. Robinson	Kanab, Utah	7	293	42	54	96
Malad	J. W. Dndley	Malad, Idaho	13	578	109	83	192
Maricopa	Geo. W. Lewis	Mesa, Arizona	4	194	48	24	72
Millard	Joshua Greenwood	Fillmore, Utah	11	548	103	87	190
Morgan	F. W. Clark	Morgan, Utah	14	623	114	75	189
Parowan	Joseph H. Armstrong	St. George, Utah	7	1359	303	199	502
Oncida	W. Kirkup	Franklin, Idaho	35	659	115	79	194
Panguitch	Alma Barney	Panguitch, Utah	14	317	50	53	103
Salt Lake	Thomas C. Griggs	Salt Lake, Utah	64	3272	694	474	1168
San Juan	Jas. B. Decker	Bluff, Utah	8	341	53	55	108
San Luis	Ira B. Whitney	Sanford, Colorado	10	404	82	34	116
Sanpete	Newton E. Noyes	Ephraim, Utah	26	1256	254	216	470
Sevier	W. A. Seegmiller	Richfield, Utah	17	828	148	137	285
St. Johns	J. W. Brown	St. Johns, Arizona	8	378	58	62	120
St. Joseph	Samuel J. Sims	Pima, Arizona	10	470	91	67	158
St. George	Richard Morris	St. George, Utah	23	986	134	119	253
Snowflake	John A. West	Snowflake, Arizona	13	529	83	89	172
Star Valley	Ed. McLatchie	Afton, Wyoming	9	389	91	61	152
Summit	John Boyden	Coalville, Utah	16	781	144	75	219
Tooele	A. G. Johnson	Grantsville, Utah	8	405	72	55	127
Uintah	James Hacking	Vernal, Utah	11	512	112	74	186
Utah	L. E. Eggertson	Provo, Utah	48	2123	654	459	1113
Wasatch	Jos. H. Lambert	Ifeber, Utah	13	556	80	46	126
Wayne	Jos. Eckersley	Loa, Utah	9	374	60	69	129
Weber	R. Ballantyne	Ogden, Utah	28	1312	317	236	553
Totals of Organized Stakes,			630	28680	6011	4418	10429

Various Missions.

California	E. H. Nye	San Francisco, California	4	202	16	9	25
Eastern States	Alonzo P. Kesler	Brooklyn, N. Y.	8	256	37	29	66
Great Britain	Rulon S. Wells	Liverpool, England	24	772	66	12	78
Hawaiian	J. A. Hooper	Honolulu, Hawaiian Is.	39	1455	222	67	289
Indian Territory	Wm. T. Jack	St. John, Kansas	7	222	21	15	36
Joseppa Colony	W. H. Haleman	Joseppa, Tooele Co., Utah	1	42	11	3	14
New Zealand	Ezra F. Richards	Auckland, New Zealand	49	1868	111	31	142
Netherlands	Alf. L. Farrell	Rotterdam, Holland	9	412	45	13	58
Northern States	Louis A. Kelsch	Chicago, Illinois	8	189	18	19	37
Samoa	Jos. Quinney, Jr.	Apia, Samoa	10	332	20		20
Southern States	Elhas S. Kimball	Chattanooga, Tennessee	150	2718	472	354	826
Scandinavian	C. N. Lund	Copenhagen, Denmark	11	793	92	45	137
Swiss and German	Peter Loutensock	Berne, Switzerland	6	220	13	4	17
Totals of Missions			326	9481	1144	601	1745
Totals of Organized Stakes			630	28680	6011	4418	10429
Grand Totals			956	38161	7155	5019	12174

Add to the total number of officers, teachers, pupils and missionaries, the general and stake officers not enrolled, numbering 209, makes a grand total of Sunday School workers and pupils of 109,730—an increase over 1893 of 5,431.

SUNDAY SCHOOLS FOR THE YEAR ENDING DECEMBER 31ST, 1897.

Organized Stakes of Zion.

Average attendance of officers and teachers.	No. of Male Pupils.	No. of Female Pupils.	Total No. of Pupils.	Average attendance of Pupils.	No. of Stake S. S. officers & Missionaries not enrolled in Ward Reports.	Total No. Officers, Teachers, Pupils and Missionaries.	No. of Pupils in Primary, Infant and Kindergarten Depts.	No. of Pupils in First Intermediate Depts.	No. of Pupils in Second Intermediate Depts.	No. of Pupils in Higher and Normal Depts.	Cash on hand at last Report and Collected during year, Including Nickel Donation.	Cash disbursed Including Nickel Contribution handed to Stake Supts.	Cash in Treasury.
38	255	187	442	207		501	180	94	66	102	69 91	40 40	29 51
225	1279	1207	2486	1331	11	2892	957	500	444	585	386 50	337 70	48 80
277	1699	1654	3353	1857	13	3818	1399	577	610	767	557 93	447 85	110 08
102	477	530	1007	814	65	1204	275	271	191	270	180 40	156 32	24 08
207	1132	1075	2207	1129	2	2580	812	434	428	533	213 71	170 91	42 80
224	1376	1373	2749	1503	8	3099	1042	562	520	625	390 69	309 43	81 26
403	3003	2948	5951	3469	1	6546	2007	1349	1181	1354	952 01	630 82	321 19
117	639	645	1284	645	2	1495	517	278	217	272	144 07	125 16	18 91
223	1613	1544	3157	1745	4	3515	1249	606	545	757	410 66	333 98	76 68
142	937	955	1892	919		2147	731	470	411	281	200 95	146 33	54 62
94	565	598	1164	844	24	1331	408	242	278	236	118 95	110 50	8 45
82	568	492	1060	62		1191	347	254	177	282	246 66	180 91	65 75
65	418	444	862	456	1	959	286	167	156	253	93 00	51 75	41 25
105	677	673	1350	717		1542	510	293	264	283	172 79	137 40	35 39
46	276	269	545	328	5	622	203	95	72	175	85 45	69 90	15 55
124	818	899	1717	1088	5	1912	627	353	280	457	341 02	195 78	145 24
116	373	428	801	533	10	1600	262	155	164	220	154 40	134 85	19 55
297	1775	1650	3425	1840	38	3965	1239	690	559	937	575 07	436 25	138 82
101	668	698	1366	730		1590	521	289	301	255	61 86	57 76	4 10
668	590	650	1240	664		1343	447	292	291	300	135 57	115 21	20 26
834	6519	6908	13427	8214	24	14619	5402	2836	2239	2920	2947 25	2155 42	791 83
61	290	270	560	308		668	240	120	95	105	66 15	50 70	5 45
77	454	444	898	529	1	1045	322	181	126	269	108 16	95 30	12 86
376	2128	2276	4404	2642	5	4879	1579	1059	811	955	564 97	500 71	64 26
181	1274	1332	2606	1621	3	2894	868	549	528	661	271 82	228 57	43 25
74	451	362	813	481	1	984	332	160	118	197	104 10	54 30	49 80
79	557	588	1145	533	4	1307	517	216	198	214	171 70	113 65	58 05
175	1212	1284	2496	1429		2754	921	559	512	504	202 55	168 95	33 60
100	390	409	799	498	5	975	316	173	161	149	92 14	65 94	26 20
82	363	449	812	575	4	1174	409	230	193	180	71 95	55 95	16 09
134	879	973	1852	1170	7	2071	811	421	318	292	631 38	498 46	132 92
80	531	541	1072	675		1203	560	181	180	151	398 62	216 18	181 74
100	733	725	1458	699	4	1644	645	283	246	284	147 59	111 34	63 25
701	5024	5256	10280	5849	5	11398	3426	2134	2218	2502	1558 86	1218 23	340 63
103	753	791	1544	830	3	1673	559	353	340	292	157 93	122 31	35 62
73	380	351	731	386	5	865	264	164	151	152	54 15	39 85	14 30
410	2606	2674	5280	3373	9	5902	1977	1237	984	1142	1336 45	1128 42	208 08
7296	43943	44552	88495	50683	270	99194	33227	18843	16513	19912	14394 37	11014 29	3380 08

Various Missions.

13	61	76	137	60		162	36		13	88	19 59		19 59
45	122	123	245	103		311	10	90	26	119	45 48	31 37	14 11
55	202	222	424	298		502	140	51		233	20 75	12 80	7 65
146	674	836	1510	800		1799	306	152	449	603	185 51	107 30	75 21
29	59	79	138	109		174	51		19	68	19 15	19 15	
12	28	22	50	46		64	10	10	10	20	1 75	15	1 60
112	694	748	1442	813		1584	559	226	159	498			
55	158	191	348	261		406	113	92	72	71	54 39	50 93	3 37
31	63	76	139	99		176	47	64	28		31 57	25 35	5 22
20	68	67	135	100		155	64	71					
618	1543	1641	3184	2036		4010	1296	308		1580	345 45	330 96	14 49
103	279	387	666	425		803	264	151	122	129			
15	78	86	164	86		181	48	33	21	62	43 62	36 27	7 35
1254	4029	4553	8582	5246		10327	2944	1248	919	3471	767 17	614 28	152 89
7296	43943	44552	88495	50683	270	99194	33227	18843	16513	19912	14394 37	11014 29	3380 08
8550	47972	49105	97077	55929	270	109521	36171	20091	17452	23383	15161 54	11628 57	3532 97

GEORGE Q. CANNON, GEORGE GODDARD, KARL G. MAESER, General Superintendency.

GEORGE REYNOLDS, General Treasurer.

GEO. D. PIPER, General Secretary.

Our Little Folks.

BACK TO THE OLD HOME.

FARMER FOY lived just over the line in McKean County, Pennsylvania, and he sold several head of cattle one spring to a cattle buyer of Crawford County. Among the lot was a three-year-old heifer, born and raised on the Foy farm. Great difficulty was encountered in getting this young animal away from her native place, but the drover at last succeeded in driving her along with the rest to the railroad station, whence they were all shipped to Meadville, by Salamanca, a roundabout course of one hundred and fifty miles.

Four weeks later Farmer Foy was awakened late one night by the crying of a cow. The crying was so unusual and so loud and persistent that by-and-by the farmer got up and dressed and went out to see what it all meant. He could scarcely believe his eyes when he discovered that the animal that had been making all the fuss was the three-year-old heifer that he had sold to the cattle buyer a month before. She was standing at the bars of the barn-yard and calling lustily to be let in. She was promptly let in and she lay down in her old place as if she had never left it.

Next day it was discovered that the creature was thin and footsore and plainly worn by long travel. Foy, being a native of Crawford County, was a subscriber to one of the Meadville papers, and in the week's issue that came the day after the return of the heifer he saw her advertised as an estray, she having broken out of her inclosure one night of the previous week. A reward was offered for her return. That the heifer had

found her way back to her old home over a distance of at least one hundred miles, in traveling which it was necessary for her to cross the Alleghany River at least three times, as well as other large streams, there could be no doubt; and that in her anxiety to get back she had not spared time to do much eating by the way, was shown by her emaciated condition. How she, a strange cow, traveling through a strange land, managed to escape detention by some one as an estray, and by what marvelous instinct she found her way back to her native pastures, are things no one will ever know. It is hardly necessary to say that Farmer Foy promptly returned to her purchaser the price he had received for her, and that the animal remained all the rest of her days on the farm to return to which she had made so remarkable a journey.—*Our Dumb Animals.*

NEVER SAW MOUNTAINS.

OUR young friends who live in the valleys of Utah and the surrounding states and territories are so accustomed to seeing mountains that there is nothing novel to them in the sight. This is not the case with many children of other places. Some children live and die without ever seeing a mountain, or even a high hill. They are the children of the plains.

In the state of Kansas there are broad stretches of land as level as a floor. One can stand in the midst of these plains and look in every direction without seeing a hill of any kind.

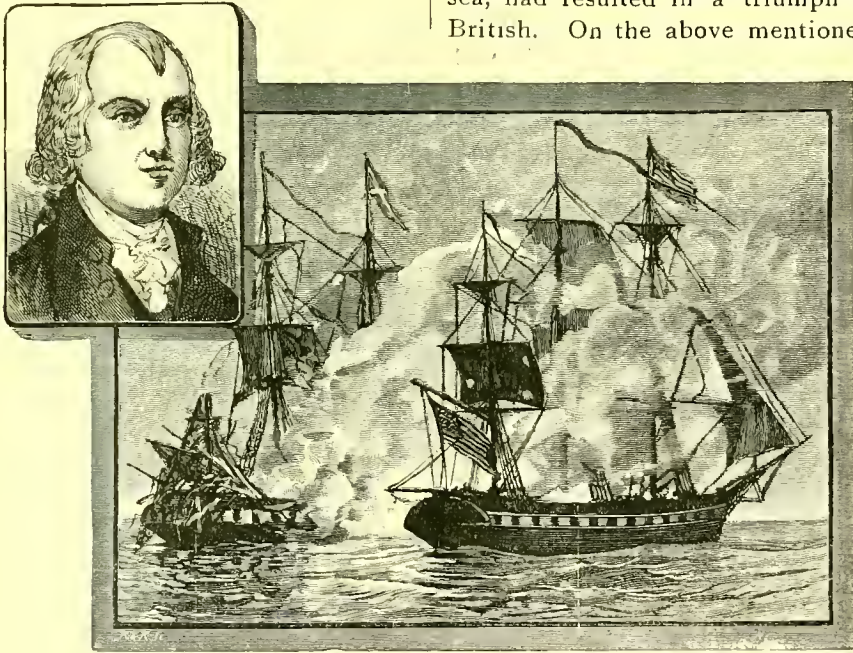
While passing through this state some time ago a boy of twelve or thirteen years boarded the train upon which I was a passenger. He was going to

Denver, Colorado. It was his first trip outside of his native state. During the afternoon there was but little in the scenery to attract his attention, as he was familiar with the grassy plains of Kansas. The next morning, however, as the train was approaching Denver just at sunrise, the boy noticed something in the distance that seemed strange to him. It was some dark mass that appeared all along the horizon as far as he could see. After gazing at it for some

A NAVAL INCIDENT OF 1812.

THIRTY-SIX years after the American colonies gained their independence, another war broke out between the United States and England. This was the war of 1812. It was conducted both on land and on the sea. At that time steam navigation was not in vogue, and the battle ships of that day were built of wood.

The first naval victory gained by the Americans in that war was on August 9th, 1812. Previous conflicts on the sea, had resulted in a triumph for the British. On the above mentioned date



THE "CONSTITUTION" AND THE "GUERRIERE"

time he ventured to inquire of a young man who sat near him. "What kind of clouds are those away over there? They look strange to me."

Upon being told that they were not clouds but mountains, the astonished lad remarked that he had never seen mountains before. He had lived all his life up to that time in Kansas.

the United States frigate *Constitution*, commanded by Commodore Hull, had an engagement with the English frigate *Guerriere*. After both vessels had manoeuvred about for some time in order to gain advantage of position, the British advanced towards the other vessel and fired at her at intervals during the approach. All at once the *Constitu-*

tion opened fire upon her approaching adversary, and in about thirty minutes the English vessel was so disabled that she had to surrender. Fifty of her men were killed and sixty-four wounded, so her commander found it impossible to continue the fight. The ship was so badly crippled that it was found necessary to burn it in order to clear it out of the way.

The accompanying picture represents the encounter between the two ships. The portait in the upper left hand corner is that of Commodore Isaac Hull, the commander of the American vessel.

AN ANSWER TO THE LITTLE LETTERS.

DEAR CHILDREN: Some of you must wonder why your letters are not published for so long a time after you write them. I want to tell you again, for I have mentioned it before, that we have such a host of little writers that it is impossible to publish all the letters they send to the Letter-Box in what would seem like the proper time for them to appear. And lest any dear little friend should feel slighted, or hurt in any way over it, I want to tell you altogether, that your letters are not neglected, but are fully appreciated by me. I have them all, unless occasionally, one may have failed to reach me.

And I am glad of every little testimony that is borne in any of them; telling that a child loves the good things which belong to the Gospel of our dear Lord and Savior, Jesus Christ. To love parents, brothers and sisters and teachers and friends, and to love to be associated with them at home and in all our schools and meetings, is to love the Gospel. And these are things which all the little letters, or nearly all of them, tell about. And it is

good, and pleasing to our Father in Heaven for children to write about these things, and any other interesting subjects, whether their letters are ever published or not. It is good for us all to learn to give expression to our best thoughts and feelings, and to write them is one of the best means of expressing them.

So you can keep on writing, children, all you wish to. Only think over your letters a great deal, and try to make them as interesting and as perfect as possible. And remember not to feel bad, or too greatly disappointed if some of your letters never should be printed in the Letter-Box.

I have been wanting to tell you these things for months, but have waited because I disliked to take up room which might be occupied by little letters. That is my reason for not writing to you very often. But now that I am writing, there is one thing in particular that, for a long time I have desired to tell my little friends something about, and will give some of my views upon it here. It is in relation to the sacrament, of which we partake every Sunday, when we are able to go to Sabbath School, or to our sacrament meeting. It seems to me that many of our children, some of the larger ones as well as the little folks, have never been brought to sense and feel the sacredness of that holy ordinance, or surely they would show more reverence for it than they do when it is being administered in their presence, and even while partaking of it themselves. I have been so pained by the carelessness shown by some of our children during the administering of the sacrament, that I have had to weep. And I have thought, how grieved must the heavenly angels be, who meet with us to bring gifts and blessings, and

make us glad and happy, to see such disrespect shown to the Savior of the world, whose death and sufferings are being commemorated by the administration of the sacrament, as He has commanded His Saints!

How I wish I could say something that would make every little boy and girl think seriously upon this subject, and cause them to feel, if they have ever been among those who have shown disrespect to the Savior by laughing and whispering, shuffling about and being inattentive while His holy sacrament was being administered, that they do truly repent of this wrong, by being very sorry for it. And that they will pray to be forgiven, and will try very hard never to do this great wrong again. I know that every child who will do this honestly and earnestly, will be greatly blest, and helped to carry out such good resolves. Every child among the Latter-day Saints should be taught to understand these things. A good way to learn about the sacrament is to read, or hear read, about it in the New Testament, and also in the Book of Mormon. No mother or teacher can do better than to read these things over to the little ones occasionally. Every mind, young or old needs refreshing upon this matter frequently, to be prepared to receive the greatest good in partaking of the precious emblems of Christ's sacrifice. Only think of the blessed promises to those who partake of the sacrament worthily, and remember the Savior always, "that they may always have His Spirit to be with them!" We cannot think of a greater blessing than to have the Spirit of the Lord with us always, because that Spirit will teach us what to do and how to do to get every other blessing that we can need or want, if we will be careful to listen to its

promptings and to do nothing that will grieve it and cause it to leave us.

A few words more about our little letters. Once or twice we have tried the plan of combining two or more letters which tell the same things, and giving the names of all the children who have written anything which the letter contains. It may be necessary for more of this to be done to even try to publish all the names of our dear little writers. I shall anticipate great pleasure in reading many, many little letters in the near future, telling about the sacrament; how little hearts have been touched, and little boys and girls are studying and trying to understand better the meaning of that holy ordinance than they have done before. And because we shall not be able to print them all, I shall have to acknowledge them as best I can, hoping that all will be satisfied and no one feel neglected.

Dear little children, goodbye for the present and God bless you all forever.

L. L. Greene Richards.

FOR THE LETTER-BOX.

A Trip in the Mountains.

OGDEN, UTAH.

DEAR LETTER-BOX: My father and my uncle once went on a trip in the mountains, about fifty miles; and my brother and I went with them. We had a black and a sorrel horse, not very good ones. Jim, the black one, had sore shoulders, and could not pull well, especially up hill. But Bailey, the sorrel, was all right, and could pull better. About thirty miles out on the hills, we came to a deep ditch, about a foot wide. Jim did not like to go over it, and he stood still for awhile, looking down at it. All of a sudden, he gave a

jump over it, which almost threw us out of our seats. At another time, our wagon broke, while we were crossing an empty ditch, but we soon fixed it up again. It looked to me as if we were on a large plain at that time. Soon we came to a very nice ranch. I forget who owned it, but Brother Wm. Bridges was taking care of it. My brother and I soon got acquainted with the little boy and girl who lived there, and they took us to the barn and barnyard, in which were some of the finest horses I ever saw. There were Shetland ponies feeding on the mountain side, which also belonged to the ranch. We could not catch them, or we would have ridden them around the yard.

Father and uncle went hunting chickens, and got quite a number of them. Then, while uncle went fishing, father and Mr. Bridges mended the wagon and got it in good shape to start home the next day. My uncle caught quite a number of fish, which were beauties. We then got ready to go home. There was a shorter route than the way we had come, called The Narrows, or the Rocky Dugway, which was very steep, rocky and dangerous. We decided to go home that way, and as we could not depend on our team to go up such a steep place, Brother Bridges took our wagon over the dugway with a fine, large span of mules, and my brother and I led our team over. The road up the dugway was indeed very narrow. Father said if the mules had made a misstep or anything had broken, the wagon, mules and all might have gone hundreds of feet down the side of the canyon into the creek below, and been smashed all to pieces. I prayed, (secretly,) and I guess the others did the same, that we might get over safe and sound; which we did, and camped

near a log cabin at night. We could hear the wolves howling on the hills near by. The next day we got home, found all well, after having had a splendid trip and lots of fun.

Archie J. Hall, age 12 years.

MESA, ARIZ.

LITTLE LETTER-BOX: I am writing to you for the first time. We had a very good Primary conference here last spring. I think a great deal of the INSTRUCTOR. Some time ago, there was a man working in a mine at the gold field, about twenty-five miles from here. The mine caved in and he was buried in it. It was not expected that he could come out alive. He was not of our faith, but we prayed for him, and although he was in the ground from the 4th of July until the 17th, he was brought out all right. I think God is very merciful to all His children; and we should do all we can to serve Him and keep His commandments.

Rebecca Allen, age 14 years.

CLEVELAND, IDAHO.

DEAR LITTLE LETTER-BOX: We have a good Sunday School and a nice Primary, and I love to go to both. I have two sisters and two brothers. One of my little brothers has a pretty, spotted pup.

Drucilla Hale, age 10 years.

CLEVELAND, IDAHO.

DEAR LITTLE LETTER-BOX: I have a good grandpa and grandma who live in Smithfield. Their names are Alma and Sarah Hale. And I have a sweet baby brother named Golden. I read all the little letters in the JUVENILE. This is my first letter.

Grace Hale, age 8 years.

ROCKWALL, TEXAS.

DEAR LETTER-BOX: I will write to the little folks. I am fourteen years old. We live in the timber and have good times in the fall gathering pecans, hickory nuts and walnuts. The woods are full of flowers. We raise cotton, corn and oats. We do not raise much fruit, only a few peaches and plums. I have two brothers named Bosie and Robbie, and two sisters named Jewel and Goldie. My papa was baptized last November, and my mamma on Christmas day; and I hope to be baptized when I understand the Gospel. Nine Elders have been to our house, and we love them very much, especially Brother Workman.

I love to read the children's letters, as we live away off here in Texas.

Clara Bell Irvine.

THATCHER, ARIZONA.

DEAR LETTER-BOX: This is the first time I have written to the children. I love to read all the letters in the JUVENILE INSTRUCTOR, but we must write short, so I will close, and if I see this in print, I will write again sometime, maybe.

Pearl Curtis, age 10 years.

CLIFTON, IDAHO.

DEAR LITTLE LETTER-BOX: I am ten years old, three and a half feet high and weigh fifty-three pounds. I have a dog named Mage, and a horse named Buck. My horse is a good pacer. The 14th of last March we had a surprise on papa, and I spoke a piece.

Franklin Joyner Marler.

LEHI, MARICOPA CO., ARIZONA.

DEAR LETTER-BOX: I want to tell you that my brother George goes to

Sunday School with me, now that he has come home from his mission to the Friendly Islands. He brought a lot of shells, and other things too.

Frank E. Shill, age 10 years.

FINGER, MISSISSIPPI.

DEAR LITTLE FRIENDS.—We write to you again. We have such good times when the Elders come to visit us. And we have good times in our Sunday School, which is doing real well. We learn the Bible stories and questions and answers on the cards. We want to be good children, so that every one may love us as we love the Elders, and our Sunday School teacher, who teaches us many good things—to say our prayers, and to love every body, and to be kind to the beasts of the field.

*Wilbern White,
Mattie White.*

CARDSTON, ALBERTA CO., CANADA.

DEAR LETTER-BOX.—We have very good Sunday Schools and Primaries here, I love to attend them. There are 103 names enrolled in our Primary.

My papa was very sick in the Spring; our Primary fasted and prayed for him, and he was healed. My papa and mama came to Canada eleven years ago. I was the first child born here, and was named—

Zina Alberta Woolf, age 10 years.

PINE VALLEY, UTAH.

MY DEAR LITTLE FRIENDS.—I am the eldest of four children. My papa is down in the Southern States on a mission. I milk six cows every morning and go to school at nine o'clock. Two years ago I was thrown from a horse and had my leg broken. I laid on my back six weeks. When my leg pained

me very badly my papa would administer to me and I would get easy and go to sleep.

Archie Gardner, age 10 years.

MANCOS, COLORADO.

DEAR LETTER-BOX.—I go to Sunday School and read the Bible. I am a Mormon boy, for which I am very glad. I like to sing the beautiful hymns of Zion, and to read the JUVENILE INSTRUCTOR, with all the little letters from Latter-day Saint children. I was baptized by Brother Hammond: and my Sunday School teachers are Sister Nora Hammond, and Sister Mary Brown.

Hamie Schofield, age 11 years.

NEPHI, UTAH.

DEAR LETTER-BOX.—I will try to write a letter, and tell of a sad thing that happened through disobedience. My eldest brother was told not to go off, for his help was wanted at home. But he went, and in a little while he came home with a broken arm. Mama took him to the doctor, and had the broken arm set, but it was not done right, and is very crooked.

Mary Lowarth, age 14 years.

HONEY GROVE, FAURRIN CO., TEXAS.

DEAR LETTER-BOX.—I am eleven years old. We don't go to Sunday School as my mamma, brother and myself are the only Latter-day Saints in this county. We live about forty miles from the "Lane" Saints. We were counseled by the Elders two years ago to remain here, though we hope to move to Kansas soon. We have done a good work here but this is still a very bitter anti-Mormon community. The Elders are not permitted to visit this county. My brother and myself were baptized at

conference in Bock County, the first day of May, 1898. We are feeling well in the Gospel, though very lonely.

Olhe Lue Bryant.

HINCKLEY, MILLARD CO., UTAH.

DEAR LITTLE READERS OF THE LETTER-BOX.—I have three small sisters and a rosy-cheeked baby brother, who is named George Q. We call him Q. My grandpa, James P. Terry, has taken the JUVENILE INSTRUCTOR ever since it was first published. He has done a great deal of work in the St. George Temple. He lives at Rockville, Washington Co. I was there last fall, drying fruit.

Rachel L. Terry, age 10 years.

MCCAMMON, IDAHO.

DEAR LETTER-BOX.—I am a little boy five years old. Mama is writing for me. I live on a farm by the side of the Oregon Short Line Railroad. I have a bay horse named Billy, he is so gentle I can ride him around all alone. Papa reads all the little letters to me. I have a little brother, his name is Newel. I also have a little brother and sister dead. I go to Primary and Sunda School.

Chester Romriell.

FIELDING, UTAH.

DEAR LETTER-BOX.—Being a reader of the JUVENILE INSTRUCTOR, I will tell you about my little baby brother. One Sunday, it was his birthday, and he was one year old. He was standing on a chair, and he let go and fell to the floor, and hurt him very badly; he went white and limber, and we thought he was going to die. We were all very much frightened, but through the blessings of the Lord he got all right.

Alice Hess, age 12 years.

HOW TO BUY ECONOMICALLY.

IT is an old saying that "A penny saved is two earned," and surely one of the most general and prominent studies of the day is how to make a dollar cover the most ground.

The past season has been one of general prosperity to the stockman and farmer. Cattle and farming products have brought prices far in excess of what these articles sold for during the past years. There is reason to suppose therefore by the inexperienced that because the farmer has found his tradings to net him larger profits than usual, that he is going to be careless with his expenditures. But such is not the case with the intelligent farmer of today, as he knows only too well that the next seasons' harvest may not be quite so profitable. There was a time when he was a farmer only, but close business competition and scarcity of money generally throughout the country has been the cause of educating him commercially to a standard, much to be envied by some of our merchants who claim to be shrewd business men.

To these and their families we wish to address a few lines which they will, with their natural foresight, fully appreciate.

Salt Lake City is the commercial centre of the entire stretch of country between Denver and the Pacific Coast. Salt Lake City is the metropolis of our own State. Is it not to our personal advantage to lend our efforts to maintain if not to increase its commercial position? In order that a city may prosper as a metropolis the cooperation of at least the entire surrounding country is most essential, and the individual efforts of every citizen surrounding that metropolis are necessary

to make the general effect felt. Remember that you are one of those individuals.

The merchants of Salt Lake City annually consume an enormous amount of product; were they to send outside of Utah for these products, where could the farmers look to for revenue? The merchants of Salt Lake City are making extraordinary efforts to secure the patronage of the country trade. If you will look carefully over the advertising columns of the JUVENILE INSTRUCTOR, you will see the best efforts of some of our leading merchants.

When you find yourself telling your friends or the public of something, it is because you think it worth while relating; just so with the merchants of Salt Lake City, they study their entire stock of goods, and from them select some few articles on which they can offer special inducements and then proceed to tell the public about it through the columns of the JUVENILE INSTRUCTOR. It is customary to go where you are invited; this is a direct invitation. Can you see the advantages thus offered? The merchants are all honest in their intentions and if you have ever found them otherwise, address a complaint to the advertising agent in care of this office and we will see that you are protected.

There was a day when tricks of every description were resorted to in order to induce trade, but that is a day of the past. Advance in commercial civilization has taught that the best advertisement is a pleased customer; and that regular customers are valuable, so that every transaction of today is made with the "call again" spirit in view. We are

THE JUVENILE INSTRUCTOR.

all liable to make mistakes, but so long as we are willing and anxious to correct them it is a matter of duty to call the merchant's attention to an error and allow him to make reparation. Don't just simply "go away mad," it isn't fair.

It has been the custom of many of our people to send to eastern houses for goods through catalogues. Besides the time consumed on account of distance, catalogue goods are regular goods, while every article advertised in the JUVENILE INSTRUCTOR is a special bargain selected from an entire stock. These advantages must be apparent to you. Remember also, that by placing your money near home it will, sooner or later, by some channel, come back to you.

Take for example the advertisement of the Davis Shoe Company in this issue. This is one of our most successful and prominent business houses, buying in

enormous quantities and selling at a close profit for cash only. They will cheerfully refund your money if the goods are not exactly as represented. They are strictly honest in their dealings and every announcement they make must be looked upon with the greatest confidence and faith. The Kangaroo calf shoes they are offering for children for 75 cents and 95 cents per pair cost them almost double that price? This is a special offer because they want to get you started as a steady customer. If there is anything at all you want in shoes write them what you want and ask their prices. They are in a position to offer lower prices for reliable goods than most business houses.

Be sure when you write to one of our advertisers that you mention the JUVENILE INSTRUCTOR.

You can save money and buy economically by patronizing our advertisers.

Walker's Store.

Wash Suits and Shirt Waists

ONE-THIRD AND ONE-HALF OFF.



Our entire stock of Shirt Waists, Piques, Gingham, Lawns—the most elaborate showing ever brought to the West—lines somewhat broken, but many of the best styles yet remain. Prices range 35c, 50c, 75c, \$1.00, \$1.50, up to \$3.50, now

— HALF PRICE.

Mailing extra, 10c.

WASH SUITS.

Linens, Ducks, Crashes, Piques. Prices from \$2.50 up to \$7.50.

33 1/3 PER CENT. OFF.

Mailing, 15c to 25c extra.

Walker Brothers Dry Goods Co.

(When writing please mention this paper.)

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SEPTEMBER 6, 1898.

SALT LAKE BUSINESS COLLEGE

76 W. SECOND SOUTH ST.

The Leading Commercial
School of the West.

ESTABLISHED 1889.

BOOK-KEEPING
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PRIVATE INSTRUCTION, Ellis Cabinet System of Book-keeping.



THE PEOPLE'S FAVORITE

LEAVE SALT LAKE CITY:

"The Overland Limited" for Chicago, St. Paul, St. Louis, Omaha, Kansas City, Denver and Park City..... 7 00 a. m.
"The Fast Mail" for Chicago, St. Paul, St. Louis, Omaha, Kansas City and Denver..... 6 25 p. m.

ARRIVE SALT LAKE CITY:

"The Overland Limited" from Chicago, St. Paul, St. Louis, Omaha, Kansas City, Denver and Park City..... 3 10 p. m.
"The Fast Mail" from Chicago, St. Paul, St. Louis, Omaha, Kansas City and Denver..... 3 30 a. m.

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Only one night on the road to Omaha, two nights to Chicago and St. Louis. Other lines one night additional.

The Union Pacific is the only line through to above points without change of cars, and the only line operating Buffet Smoking and Library Cars and Pullman Dining Cars, with 11 and 12 hours quickest time to Mo. Riv. and Chicago respectively.

H. M. CLAY,
General Agent.

Keep Money at Home

By Insuring in the

HOME FIRE OF UTAH

HEBER J. GRANT & CO.,

General Agents.

Kangaroo Calf Shoes



Button for children at the ridiculously low price of 75c for sizes 5 to 8, and 95c for sizes 8½ to 11, E E widths. Every pair warranted.

Mailed Free to any address when Juvenile is mentioned.

DAVIS SHOE CO.,

"MONEY BACK" IF YOU DON'T LIKE THEM.

SALT LAKE CITY, UTAH.

When writing please mention this paper.

WILL PAY CASH.

DEALERS TAKE NOTICE.

Stocks of Walter A. Wood, Minnie and Champion Binder being exhausted we will help you sell any you may have unsold. Report quick all machinery and binding twine you have. We will find you a customer in your vicinity.

Write us first mail.

We want your order for one of our Lawn
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Exclusive agents Case Threshing Machinery, Plymouth Red Tag Twine and
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LEADING IMPLEMENT DEALERS.

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GEO. T. ODELL, Gen. Mgr.

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DENVER AND
RIO GRANDE
RAILROAD.

THE POPULAR THROUGH
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NORTHWEST
...TO ALL POINTS
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B. F. NEVINS, General Agent
SALT LAKE CITY, UTAH.

S. K. HOOPER, G. P. & T. A.
DENVER, COLO.



For Breakfast



No Dish Equals



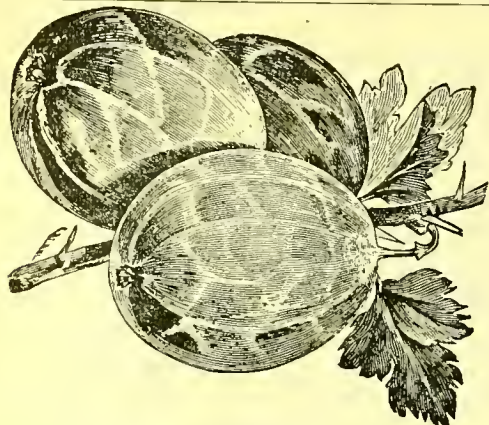
TWIN BROTHERS' MUSH!

For a Delicious Novelty Try it with
Berries, Prunes or Other Fruit.

FOR SALE BY ALL GROCERS.

Z. C. M. I., WHOLESALE AGENTS.

(When writing please mention this paper.)



Windham Industry Gooseberry.

Plant Trees. ❀ ❀ ❀ NEVER SO CHEAP.

We have a large and complete assortment of leading varieties of Fruit, Shade and Ornamental Trees. Small Fruits, Roses, Shrubs, etc. Send us a list of your wants or call at our office 308-9 Atlas Block. Correspondence solicited. Send for Descriptive Catalogue.

UTAH NURSERY CO.

Whatever Style of Pens You Adopt in Your School

We are sure to be able to suit you, either in the ordinary style, or pens for vertical writing.

Ask your stationer for them or place them on your requisitions and do not be satisfied unless you get

Esterbrook's.

THE ESTERBROOK STEEL PEN CO.

Works, Camden, N. J.

26 John Street, New York.

Standard Instruments of the World.

PIANOS ❀ ❀ ❀

Steinway, Kimball, Vose & Sons.

ORGANS ❀ ❀

Mason & Hamlin, Kimball.

**SOLD FOR CASH, OR ON EASY TIME
PAYMENTS.**



Guitars, Mandolins, Violins, Banjos. Latest Sheet Music. Everything known in Music. Orders from the country will have special attention. Satisfaction guaranteed or money returned.

D. O. CALDER'S SONS

SALT LAKE CITY.

(When writing please mention this paper.)

It Will Pay You

To examine our show cases and see our superior work to others. Then come and have your Photos taken by us. Cabinets from \$2.00 to \$3 00 per dozen. Best work.

P. S.—Do not send your Photographs east or give them to an agent to have them enlarged. Come to us first and see ours and compare with those you have had done by agents, and you will give us your orders.

**MATSON BROS.,
PHOTOGRAPHERS.**

212½ STATE ST., SALT LAKE CITY.

DRUNKENNESS!

 STRONG DRINK IS DEATH	WHO HESITATES IS LOST	CHARCOT'S TONIC TABLETS IS LIFE.
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Dr. CHARCOT'S TONIC TABLETS

are the only positively guaranteed remedy for the Drink Habit, Nervousness and Melancholy caused by strong drink.

WE GUARANTEE FOUR BOXES

to cure any case with a positive written guarantee or refund the money, and to destroy the appetite for intoxicating liquors.

**THE TABLETS CAN BE GIVEN WITHOUT
KNOWLEDGE OF THE PATIENT.**

STRONG DRINK causes Misery, Poverty and Death. Do not hesitate; you take no risk. Upon receipt of \$10.00 we will mail you four (4) boxes and positive written guarantee to cure or refund your money. Single boxes \$3.00. At store or by mail.

F. C. SCHRAMM, DRUGGIST.

MCCORMICK BLOCK, SALT LAKE CITY.

CLEANLINESS IS NEXT TO GODLINESS.



TWO LONG POOLS. ❀ ❀

Private Plunges and Tub Baths. • • •

The Baths are Recommended
by all the Leading Physi-
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Everything First-Class and run in a Genteel Manner. The Ladies Hair Dressing and Massage Department is Superior in its appointments. Mrs. Albrich, the Matron, gives Massage Steam and Electric Baths. Swimming Lessons for Ladies and Children. Russian Baths and Massage for Men. The Towels and Suits are washed by the Empire Steam Laundry.

Are you going to a doctor this Conference?
Have you some Acute,
Chronic or Private Disease?

The Salt Lake Hot Springs Sanitarium • • •

Offer you reliable services and Free
Consultation.

We cure Stomach, Liver, Kidney, Bowel and
Bladder troubles; Diseases of Men and Women;
Rheumatism, Paralysis, Nervous Prostration, and
make a specialty of Whiskey, Morphine, Cocaine
and Tobacco Habits.

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G. W. HARVEY, M. D.,
Superintendent.

EASTERN EXCURSIONS

== VIA ==



The Rio Grande Western Railway makes announcement of
the following eastbound excursions:

Indianapolis and return...\$44.55 on August 17-18-19.
Omaha and return 32.00 on August 20.
Omaha and return..... 32.00 on August 26.
Cincinnati and return 44.60 on September 1-2-3.
Omaha and return 32.00 on September 9.
Omaha and return..... 32.00 on September 21.
Also a daily round trip rate of \$48.00 to Omaha.



The Rio Grande Western operates two fast trains
to Omaha, etc., daily.

These trains carry all classes of equipment, includ-
ing Pullman Palace and Pullman Tourist Sleeping
Cars, Buffet and Free Reclining Chair Cars.

Cool and delightful ride through the Rocky Moun-
tains

Most magnificent scenery on the American Con-
tinent.

Buying Eyes

ISN'T AN EASY MATTER

The best Oculists and Opticians are not mag-
icians. They can't restore sight to the blind.

Don't wait to consult until you can't see well.
It's little things that count—a little headache, a
few spots, burning sensations. These are the
warnings to be heeded.

It is better too early than too late.

Careful examination of the eyes is free and
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GRADUATE AND PRACTICAL OPTICIAN. 172 MAIN ST.

We grind all lenses on the premises and
guarantee satisfaction.

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SALT LAKE CITY and OGDEN

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Utah's Fastest and Best Railroad.

City Ticket Office, 100 W. 2nd South, Salt Lake City.

S. W. ECCLES, D. E. BURLEY,
Gen'l Traffic Mgr. Gen. Pass. & Ticket Agt
W. H. BANCROFT,
Vice-President and Gen'l Manager.



CURRENT TIME TABLE.

IN EFFECT JULY 17th, 1898.

LEAVES SALT LAKE CITY.

No. 2—For Provo, Grand Junction and all points East.....	8:30 a. m.
No. 4—For Provo, Grand Junction and all points East.....	7:40 p. m.
No. 6—For Bingham, Mt. Pleasant, Manti, Belknap, Richfield and all intermediate points.....	8:00 a. m.
No. 8—For Eureka, Payson, Provo and all intermediate points.....	5:00 p. m.
No. 3—For Ogden and the West.....	9:05 p. m.
No. 1—For Ogden and the West.....	12:30 p. m.
No. 42—Leaves Salt Lake City for Park City and intermediate points at.....	8:25 a. m.

ARRIVES AT SALT LAKE CITY.

No. 1—From Bingham, Provo, Grand Junction and the East.....	12:20 p. m.
No. 3—From Provo, Grand Junction and the East.....	9:00 p. m.
No. 5—From Provo, Bingham, Eureka, Belknap, Richfield, Manti and all intermediate points.....	5:25 p. m.
No. 2—From Ogden and the West.....	8:20 a. m.
No. 4—From Ogden and the West.....	7:30 p. m.
No. 1—From Eureka, Payson, Provo and all intermediate points.....	10:00 a. m.
No. 41—Arrives from Park City and intermediate points at.....	6:50 p. m.

Only line running through Pullman Palace Sleeping Cars from Salt Lake City to San Francisco, Salt Lake City to Denver via Grand Junction, and Salt Lake City to Kansas City and Chicago via Colorado points.

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POSTOFFICE CORNER.

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Gen'l Manager, Traffic Manager. Gen'l Pass. Agt.

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We pay 4 per cent. interest on Saving Deposits in any amount, from one dollar to thousands. Write for any information desired.

WILFORD WOODRUFF,
President.

GEORGE M. CANNON,
Cashier.



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should know the value of

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offices in every city of the world; upon
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We sell Shirts, Neckwear, Underwear, Handkerchiefs, Home-made Hats and Children's and Boys' Clothing at lower prices than those who profess to be selling out, or at special sales.

Wool Batting for Quilts, 50c per lb.

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Wall Paper, Stoves and Crockery.

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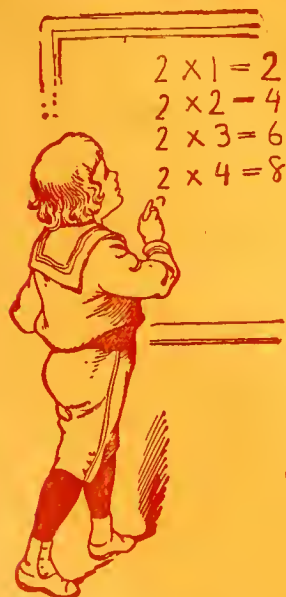
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 $2 \times 2 = 4$
 $2 \times 3 = 6$
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you have four. That's easy. When
you put good baking powder and good
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Another easy one. We offer you the best
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